



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

Throughout the Pentateuch we encounter the singular fact that the feminine form of this word is written  $n\check{a}'\check{a}r\check{a}$ , while the  $k^{\circ}ri$  directs it to be read  $n\check{a}'\check{a}r\check{a}h$ , as in its other occurrences in the Old Testament. The explanation probably is that in the earlier usage the word  $n\check{a}'\check{a}r$  was regarded as common gender, like the Greek  $\pi\alpha\iota\varsigma$ , and that the distinctive feminine form was a later development.

$B\check{a}ch\hat{u}r$  denotes a young man in the first maturity of his manly powers. It presents the thought of a figure more than ordinarily beautiful, i. e. of a *choice* young man, from  $b\check{a}ch\check{a}r$  to *choose out, select*, with the associated idea of *delighting* in the object or person thus selected. Saul, being in the full development of his young manhood and presenting a distinguished appearance among his fellows, was a  $b\check{a}ch\hat{u}r$  (1 Sam. 9:2) fit to be chosen king of the nation. Sometimes it stands in connection with  $b^{\circ}th\hat{u}l\hat{o}th$  "young man and maidens" (Ps. 168:12), and points especially to those of a marriageable age. The same thought is implied in the address of Boaz to Ruth (3:10) "thou followest not young men."

$Z\check{a}q\bar{e}n$ , on the contrary, describes a man who has passed considerably beyond the meridian of life, and may properly be called old, and therefore entitled to the respect and veneration due to the experience and wisdom of age. The  $z\check{a}q\bar{e}n$  was so called from  $z\check{a}q\bar{a}n$  *a beard*. He was, literally, the bearded one. All the nations of Western Asia seem to have attached a profound significance to the beard as the distinguishing symbol of manhood. The beard was a sacred object by which solemn oaths were sworn, and to insult it was the utmost indignity that could be inflicted on a man. The same feeling survives to-day. See "beard," Smith's *Bib. Dict.* Where the constitution of society was essentially patriarchal, the term  $z\check{a}q\bar{e}n$  speedily passed from a designation of superior age to that of superior social or political rank. The  $z^{\circ}q\bar{a}n\hat{i}m$  *elders*, were not only among the Hebrews, but among the neighboring peoples, representatives invested with legislative and judicial functions.

---

## THE LITERARY STUDY OF THE BIBLE: ITS METHODS AND PURPOSES ILLUSTRATED IN A CRITICISM OF THE BOOK OF AMOS.

BY WM. E. CHANCELLOR,

Amherst College, Amherst, Mass.

---

The night of the Dark Age was far spent; the day was at hand. Its dawn heralded a time more glorious than had ever been known before. The peoples of Europe, sprung from the hordes of barbarians that had swept from distant Asia over the steppes of Russia, through the high valleys and mountain-passes of the central lands of the continent and down upon the golden plains of France and sunny Italy, who had for long centuries given themselves to war in battle and siege, to peopling and transforming the wildernesses and to creating great and distinct nationalities, at length had finished their coarser tasks and could turn to the heritage left by former days and by former generations of men safe-treasured from the ravages of time. The light which then shone forth blinded men's eyes at first by

reason of its strange brightness. There was then discovered a book known to but few before, and yet a book very old and very powerful. In three centuries it had placed its representatives on the imperial throne of the Cæsars and in six made Rome again mistress of the world. Its ministers had marshalled Christendom against the fierce multitude of the followers of the false prophet, and had dictated to the haughtiest potentates of Europe. Nevertheless, in those days men had not known the Bible, and its greater work was yet to come. With nothing in it revolutionary, it was to cause greater revolutions than were yet written in history; calm in tone and speaking with authority, it was to rouse to fever heat and to overthrow great dominions.

The Bible is no ordinary product of the human mind and the human heart. For some reason men have been tremendously interested in it. There have been martyrs for its truths. It has directed history for centuries. Its earlier writings record the story of that force which inaugurated the world-movement of Christianity. No man whosoever, infidel, non-believer, or of the faith, but admits willingly or necessarily that in this book there is something that has made it essentially different from all other books. This truth we are now beginning to realize. The last fifty years have witnessed a change in the attitude toward the Bible. We are beginning now to look at the Bible in other than the devotional light, to study it as an historical force, as a causative power in the record of progress. Our thought concerning the Bible is tending to become critical, scientific, philosophical—in a word, literary. This means that we are taking the Bible purely on its own merits, and are seeking to know what it intrinsically is.

History is the record of deeds; literature, the embodiment of life. We have both in the Bible. The study of history gives knowledge; that of literature instructs in wisdom. The critical study of the Scriptures will prove that they embody life, and are, therefore, literature in the truest sense of the word. Every good result that follows from the study of other literature will follow in greater or less degree from the study of this. It will broaden our sympathies, and this more perhaps than in the study of any other literature; for the Bible contains—it is well worthy of noting—the best remains of the literary products of the Semitic peoples. Therefore in studying it we are studying the constitution of the Semitic mind, the qualities, traits and peculiarities of the Semitic genius. Were this the only result of a literary study of the Bible there would still be in it reason enough for its pursuit.

Of this Semitic race the Hebrews, few as they were in numbers, have done more than any other division to change the constitution of society, more, indeed, than any other division of all mankind. Why this has been so the literary student must earnestly inquire. His first step is to find out where and how the Hebrews differed from the peoples all about them. Only thus can he arrive at that philosophical understanding of their literature which he desires. Only thus can he know why the Hebrews wrought a greater work for mankind than the Egyptians, the Assyrians or the Greeks, who were their contemporaries. He soon begins to realize that this was largely because the Hebrews cared for the matter rather than the manner, and at their best were lovers of the works of Jehovah rather than of those of man.

One result of the study of the Bible as literature is that at once the Hebrew authors cease to be abstractions and become realities. We feel the man in what is said, and realize that the Hebrews lived and died as other men live and die,

thought and did as other men think and do, and wrote out of their separate and individual existences. At once we are directed to the personality of each writer. Here a wide and fruitful field is opened to us. There are Isaiah and Jeremiah, Paul, John, and many others of marked individuality. We may well question whether any single literature has represented among its authors so many and various classes and conditions of men as has this. Is it objected that the New Testament writers employed the Greek tongue? This is true; but it is also true that their writings are essentially the products of Hebrew minds expressed through the Greek medium. It would seem as though the Greek language, with its nice exactness of philosophical terms, had been expressly prepared to meet those wants of the New Testament teachers which the Hebrew tongue could not satisfy; for in it abstract ideas can scarcely be represented at all. The two languages, Greek and Hebrew, served as complements one to another in the revelation of God to man. The Bible is, then, the product of the Hebrew character, the legacy of the Jews to the generations of the Gentiles who were to follow and reap where they had sown. If literature is that written expression of thought which lives, surely the Bible, more than any other literature, deserves this name.

The literary study of the Bible has yet deeper aims than these. Just as it is a purpose in all literary study to find so far as possible what are the writer's conceptions of the great ends of man, so here we seek to learn what the Hebrew believes to be the problems of humanity. In doing this we do not pass without the sphere of true literary work. It is our duty as students of life to search for what is spiritual and profound everywhere. We must know the secrets of the soul of man in every race and in every age. What a revelation is here for the students of the Bible! As we pursue this line of investigation we find that the Hebrews had a distinct and characteristic theory of life. This is in particular revealed in what is known as their "wisdom" or "gnomic" literature, in which are classed such books as Proverbs and Ecclesiastes. This theory of life is that men should be good and honest and pure because it is wise to be so. "The fool hath said in his heart, There is no God."\* This may be placing morality on the lower level of expediency; but no one would be unwilling to admit that it were better on that than on none. If we look, however, a little deeper into this theory of life, we shall see in it a truly spiritual significance. "Wisdom is the principal thing; therefore get wisdom: yea, with all thou hast gotten get understanding."† And what is this wisdom, this understanding? The Book of Job answers: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."‡ The Hebrew believed that the one essential is to stand right before God. Upon that theory of life sixty generations have been unable to make advance.

Hebrew history and literature deal, as do no other history and literature so markedly, with the individual man. They are essentially biographical or autobiographical in their spirit. Beside, therefore, the value of the study of the Bible as a means of training the mind, there is in it that other and greater reason for its pursuit, in that it trains the man.

There is yet another reason why the literary study of the Bible is desirable. As we have it the book is an English classic, the English classic. It contains the finest Saxon element and the purest idiom of all the books in our language. It is the product of the growth of the English people in literature. As Macaulay

---

\* Ps. 14:1.

† Prov. 4:7.

‡ Job 28:28.

said, "the person who professes to be a critic of the delicacies of the English tongue ought to have the Bible at his finger's ends." And if the English Bible be the standard book in our literature, every one who seeks true literary culture should be conversant with it. Nearly all the great masters of our language have been earnest literary students of the English Scriptures, especially of the grander portions of the Old Testament. Our Bible is something more than a translation, a version of writings in Hebrew and Greek. It has in it the true spirit of the Anglo-Saxon genius. The mingling of the thoughts of those true Orientals, the Hebrews, with our thoughts has greatly enlarged and broadened our spirit in years past. The very style of Hebrew literature is of value to ours, giving it life, vigor and coloring. Our tendency is to be didactic, cold-blooded. This the ancient literature of the Bible, with its rendering into English of marvelous rhythm, grace and fire, helps greatly to counteract.

How should the literary study of the Bible be pursued? I shall endeavor to answer this question by illustration in a criticism of the book of one of the "minor prophets." First, however, I desire to note a few principles such as are applicable in general to all other literary study. At the outset we should endeavor to cast aside, hard as this may be in such study as concerns the Bible, all preconceptions. Only thus shall we be able to see clearly just what the book contains, no more, no less. With this accomplished so far as possible, our next step is to note in what relation the facts gathered stand to such other facts, not theories, as may have formed a part of our general knowledge of this class of subjects. We do this to be able to understand the times of the writer. In all study of history we must judge the actors in its scenes, not by modern standards, but by those of their own age. Otherwise our judgment will be neither impartial nor likely to stand the test of time, for every decade in such case would change in greater or less degree the standards of historical criticism. Thirdly, we should search for the man in the writings. And thus when, fourthly, we have considered the literary expression of his thought, we shall be able to state in something like the judicial manner our conclusion concerning the writer and his work, and shall have learned his historical significance. This is our end.

In the spirit, then, of the literary student, I ask your attention to a criticism of the Book of the Prophet Amos.

It was in the reigns of Uzziah of Judah, and of Jeroboam of Israel, two years before the earthquake, that the laborer of Tekoa, a little village south of Bethlehem, received the first revelation from God. The date of his mission may, therefore, be placed in the twelfth year of Uzziah and the twenty-fifth of Jeroboam,\* and according to one system of chronology, in the year 808 B. C.,† and to another, in the year 762 B. C.‡ The watching of the flocks was not the only work of the humble laborer, he was also wont in time of the sycamore figs to go down into the valleys to gather and dress them.§ This acrid fruit had to be cut open, and to be exposed to the sun to sweeten. From such environment as this, Amos went forth to do God's bidding before his sinful brethren. Surely he must have had a calling to this work, as he himself declared, else he could never have left his flocks, and have gone to those of Israel who were living in the midst of sin, and have preached before them in the very seats of their wickedness so earnestly and so courageously!

---

\* Ch. 1:1.

† Smith.

‡ Geikie.

§ Ch. 7:14,15.

The prophet boldly, fearlessly proclaims the truth. The high in the land "sold the righteous for silver and the needy for a pair of shoes."\* At their feasts they reclined upon garments taken in pawn from the poor,† and therein violated the Mosaic law which required articles of raiment to be restored at the even.‡ They took exactions of wheat from the poor, and accepted bribes.§ They wished for the quick passage of the new moons and sabbaths that they might not be long kept from trade. They sold at high prices and with false measures. The rich begrudged the poor even the refuse of the wheat.||

"Quid non mortalia pectora cogis,  
Auri sacra fames?"

Injustice and oppression were rife in the land. The poor were trodden under foot, and the wealthy lived utterly apart from the Lord. It was a "sinful kingdom."¶ The riches gained in foreign wars and by trade and oppression provided luxuries for the higher classes. These had their winter and their summer houses in which were all the delights of wealth.\*\* Their residences were often of hewn stone.†† At their feasts was the music of viols, and there they reclined upon couches of ivory. Women as well as men were given to drinking of wine.‡‡ Such was the life of the rich: from it we know what must have been that of the poor whom they oppressed.

The darkest part of the picture is yet to be revealed. At Bethel and Gilgal they offered their worship to Jehovah, a worship simply of form. Their feasts and solemn assemblies, their burnt offerings and sacrifices were all alike evil in the eyes of the Lord. Priests and king had profaned the holy places. There was a general turning aside to other gods. The very ceremonies in the temples were made the cover for the worst social evils.§§ Religious formalism could descend no further. The fire on the altar had burnt out. Faith was dead.

One more fact is needed to complete this portrayal of the times. Israel had now become a military despotism. The king seated on the throne was the greatest of the rulers of his line. He had conquered Damascus and all Syria to the river Euphrates. At this time also the dominion of Uzziah of Judah extended over Edom and Arabia Petrea from the gulf of Elah to the river of Egypt. Thus Judah and Israel together were now even more powerful than the united nation had been in the days of David, the great king. But outward prosperity does not insure the permanence of nations: and this truth Amos must preach. The lesson of Israel is that of many another people. No nation can long endure that is not true to high principles, to its best instincts, to its message from God whether written on tables of stone or in the hearts of men. History is full of warnings to the peoples of earth, and no warning is more terrible than the downfall of Israel.

How will the peasant, now to exercise the functions of a prophet, go about his task? Despite his humble lot he is no unlettered man. From various references in the prophecy we see clearly that he is familiar with Hebrew history and the Mosaic law. He has been out in the world of nature, and has seen all the mighty manifestations of God's presence and power. He has often slept, no doubt, under the open vault of heaven and watched the on-going of the stars. He has heard the voice of Jehovah in the thunder, and seen His agency in the rain and the

---

\* Ch. 2:6.    † Ch. 2:8.    ‡ Exod. 22:26.    § Ch. 5:11,12.    ¶ Ch. 8:5-7.    ¶ Ch. 9:8.  
\*\* Ch. 3:15.    †† Ch. 5:11.    ‡‡ Ch. 4:1.    §§ Chs. 4:4; 5:21-23; 7:14; 5:16.

wind. His mind is full of the imagery of outdoor life, and the illustrations which he uses are drawn from the sheep-fold and the vine-dresser's hut. He comes with fresh ardor to his task, with a heart not hardened by long acquaintance with evil. He is a man sent forth from nature by the God Whose own nature is.

How far the record of the mission of Amos is made up of single discourses, delivered at short intervals, and each brief and pointed, as accords with the temper of the Hebrew mind, it is now of course impossible to determine. We find the prophecy readily divisible into two distinct portions: chs. 1-6, which consist of weighty discourses, and chs. 7-9, which are simple narratives of visions.

The first part of the earlier division consists of annunciations of terrible judgments upon the nations. With great tact those people roundabout the Hebrew nations are denounced first, then the southern kingdom of Judah and finally Israel itself. These judgments are cast into the form of a poem, magnificent and awful, through which rumbles the sullen note of the refrain, "Thus saith the Lord: For three transgressions, yea, for four, I will not turn away the punishment thereof."\* Damascus, Gaza, Tyre, Edom, Ammon, Moab, Judah, Israel, upon each and upon all Jehovah will visit the punishment due their sins. The Lord God, who brought Israel up out of the land of Egypt and destroyed the Amorite, "strong as the oaks,"† from before him, who led him in the wilderness, and gave him Canaan for his possession, He, the Omnipotent, will "press Israel in his place as a cart presseth that is full of sheaves."‡ In that day, Amos declares, in the words of the earlier prophet, Joel, "The Lord shall roar from Zion, and utter his voice from Jerusalem."§ Because the nations had warred against the Hebrews, and had "cast off all pity,"|| and because Judah and Israel had forgotten Jehovah, therefore will He destroy them all.

And now that he has declared his mission, Amos asks how he could fail to prophesy what God had spoken unto him. He sees the evil in the land, the tumults "upon the mountains of Samaria" and "the oppression in the midst thereof."¶ "Because of these God will smite the land, and the few remaining from the dead He will carry away into captivity. Upon all the guilty, women as well as men, priests as well as laymen, will Jehovah visit His wrath. Shall not He who brought famine into the land, and withheld the rain from one portion and granted it to another, who caused mildew to blight the crops and the palmer-worm to devour their vineyards and orchards, who sent pestilence into the midst of the people and who saved others as brands "plucked out of the burning,"\*\* shall not He "that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness and treadeth upon the high places of the earth," "the Lord, the God of hosts,"†† be able to perform this His word? Only as "ye seek the Lord, shall ye live,"‡‡ the preacher proclaims to Israel. "Seek good and not evil, that ye may live: and so the Lord, the God of hosts shall be with you, as ye say. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord, the God of hosts will be gracious unto the remnant of Joseph."§§ If they will not obey nor turn aside from destruction, Amos proclaims that wailing shall be heard in the streets, and the people be carried away captive beyond Damascus. The land is doomed, only a few shall remain alive, and the country shall be desolate. And yet of what

---

\* Ch. 1:3, etc.    † Ch. 2:9.    ‡ Ch. 2:13.    § Joel 3:16; ch. 1:2.    || Ch. 1:11.    ¶ Ch. 3:9.  
 \*\* Ch. 4:9.    †† Ch. 4:13.    ‡‡ Ch. 5:6.    §§ Ch. 5:14.

avail this preaching ? asks the prophet. "Shall horses run upon the rock ? Will one plow *there* with oxen ?" \* The nation is hardened ; and can know God no more.

We note in this portion of the prophecy a depreciation of sacrifices. This is the first indication of the new dispensation when the Son of God should be offered up as the complete sacrifice for the race. Only in the light of the Old Testament can we hope to see something of the full meaning of the crucifixion on Calvary. That was the culmination of the Jewish ritual, the finishing of the work of the Hebrews for the race, begun when Abram was called out of Ur of the Chaldees.

With the closing of the sixth chapter the record of the preaching of Amos ceases. He has found that his work has been in vain. There now comes before him a series of visions which disclose in broad outlines the future of the Hebrew people, especially of the kingdom of Israel. These visions are five in number. The first four differ from the last in that they teach in allegory, while the fifth is a direct manifestation of the Lord himself. Succeeding these visions is the promise to the faithful.

The first and second visions, of the locusts devouring "the latter growth after the king's mowing," and of the fire from the great deep that "would have eaten up the land," † show God's mercy in that he saves Jacob at the prayer of Amos because "he is small." ‡ The lessons of the third and fourth make known the approaching end of the national life. The nation tried by the plumb-line is found deserving of destruction. § As to a basket of summer fruit, to Israel the end is near. ||

Between the narratives of the third and fourth visions there is told an incident by which we may learn something of the times. Because of his fearless preaching Amos has aroused the fear and hatred of Amaziah, "the priest of Beth-el." ¶ Amaziah seeks to stir up King Jeroboam by saying that the bold peasant is engaged in conspiracy against the throne. To the priest's command to flee out of Israel into Judah Amos replies that it is the Lord's errand on which he has come, and closes by renewing his prophecy of evil for the priest and his family, and of captivity for Israel. It is the old story, how the wicked are self-convicted when they stand in the presence or hear the message of the good.

After the fourth vision, already commented upon, follows that terrible prediction, "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing of the words of the Lord. And they shall wander from sea to sea, and from the north even to the east ; they run to and fro to seek the word of the Lord, and shall not find it." \*\*

In the fifth vision the doom of Jehovah is come upon the land. In every quarter of heaven, earth and hell will the Lord set his "eyes upon them for evil and not for good." †† "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth ; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." ‡‡ The promise comes, however, not to Israel, but to despised Judah. The hut of David is to become a

---

\* Ch. 6:12.

† Ch. 7:1.

‡ Ch. 7:5.

§ Ch. 7:7.

|| Ch. 8:1.

¶ Ch. 7:10 seq.

\*\* Ch. 8:11-13.

†† Ch. 9:4.

‡‡ Ch. 9:8, seq.



noble palace, builded "as in the days of old."\* Only the Judæan portion of the race is to dwell again in Palestine. For them shall seed-time, vintage, harvest follow in quick succession. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."† In the southern kingdom, in the dynasty of David gathers all the hope of the coming blessed rule. The dark cloud of the prophecy is here at length lit up with the rays of the divine promise.

The purification of the Hebrew nation was to result in the greatest glory and the greatest good to mankind.‡ The remnant of this people, lifted away from their evil surroundings and preserving in their darkest days the hope of the Messiah, was at length to help toward the salvation of the race through Jesus the Christ.

Thus did the herdman of Tekoa preach to those in Israel who had forgotten the Lord. His language was the perfect medium for his thought. Two words may describe his style in general—strong, vivid. The bold outlines of his thought are filled in with the brightest colors. The prophecy is poetry almost entirely. It is characterized generally by parallelism of thought. "Come to Beth-el, and transgress; to Gilgal, *and* multiply transgression."§ "Publish ye in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold what great tumults are therein, and what oppressions in the midst thereof."|| A very large proportion of Hebrew prophecy was delivered as poetry, and a poetic character marked all prophetic oratory. In the use of form and of imagery, as well as in the constitution of his mind, Amos was quite as much the poet as the prophet.

In the study of Amos there now remains but one further matter to consider—his historical significance. Amos is one of the few prophets of the northern kingdom whose writings we have. Within its borders Elijah had already prophesied and Elisha lived his godly life. The kingdom, the proud portion of the Hebrew nation, had warred against Judah, and to all appearances had cast away its share in the divine promises. The best of its people had long since departed into the southern kingdom, where they might join in the true worship of Jehovah still offered in His sanctuary at Jerusalem. The nation was no longer spiritually descended from Abraham, Isaac and Jacob. They had abandoned their hope. Suddenly from Judah comes the prophet with his message to repent. He stands for two things in Jewish history: First, the truth that the division into Israel and Judah is one that can be healed only on the spiritual side: there must be a union of purpose. It is no mere geographical boundary that holds them apart: it is rather the plumbline of Jehovah, who tests the heart. Second, Amos stands foretelling a doom that must come for all disobedience to Almighty God. He has sought to persuade the sinful to turn back from the downward journey: yet if they will not turn back, he can do nothing further than announce the judgment. He has preached earnestly, he has predicted not without hope. Man can do no more than this. By its very nature sin involves and necessitates its own terrible punishment.

We have seen in Amos a type of the true prophet of Jehovah. We have also seen in him something of the prophet's mission, and in his writing certain of the

---

\* Ch. 9:11.

† Ch. 9:13.

‡ Ch. 9:12.

§ Ch. 4:4.

|| Ch. 3:9.

characteristics of Hebrew poetry, as for example its parallelism and free use of imagery. Similar results would have followed from the study of other books in the Bible.

The literary study of the Bible gains for the book our mental respect, and once understood intellectually its message will be better obeyed by men's hearts spiritually. Thus we are prepared to meet those misguided attempts of the age which, criticising the Bible superficially and finding what seem to be flaws therein, are doing no slight harm to the progress of the truth in the hearts of weaker men. Further, the literary study of the Scriptures is one of the effective means for putting a check upon the proving of theories by texts taken here and there without relation to their setting. It will train as can no other in the grasping of the argument. This accomplished, the Bible ceases to be a collection of verses, and becomes an organic series of writings that may be fully understood only by knowing the relations of the part to the whole. Such must be the beneficent results of Biblical criticism. Assuming nothing, it proves more than does any other method of gaining the truths of the Scriptures. While it trains intellectually it teaches spiritually; for this examination of the Bible is sure to promote the great ends of the individual Christian life.

By the literary study of the Bible we come into the closest companionship with some of the best and greatest men of all times. To understand them we must enter into sympathy with their thoughts and motives, and once sympathizing with them their influence upon us must begin to be felt. We think of these early preachers and doers of God's word too little as friends. The critical study of the Scriptures arouses an interest both personal and friendly in those heroes of Bible-literature who fought with spiritual weapons "striving against sin." Therefore, for the young, whose habits of mind and purposes of heart are most easily influenced, is such study especially desirable.

Again, by the literary study of the Bible we are brought to understand the Messiah of history better than in any other way. It has been said that the Golden Age of the Jews lay not in the past but in the future, when the Messiah should come; so to-day the Golden Age of the Christian lies not in the past, but in the future, when again the second time Jesus the Christ shall appear in the fulness of unknown days, in the final and perfect finishing of God's work among men. Toward that day the world is looking. As students of history we should know the Jewish conceptions of the Messiah and the early Christian memories of Him, and should see how the picture grows upon the canvas touch by touch, line by line, till Jesus himself gave it life. The devotional study of the Scriptures is not enough; the literary study is not enough. They should be united; thus will our study, giving knowledge of Him, for whom and by whom the Scriptures are, tend to become complete. Such it can never be in this world of Time. And yet whatever assists us in knowledge of Him should be earnestly sought out and encouraged. Without a certain measure of knowledge concerning Jesus, the Son of Man and the Son of God, we can never hope to understand in even the barest outlines the vast movements of history.

The mission of the Bible is not ended; it cannot end in Time. Because of all the length and breadth and height of this Book, because of its sweetness and its grandeur, because of its message so terrible in its truth and so comforting in its love, because of its work in literature, in government, in the individual life, because of its close union with human destiny, therefore, were it well worth our

while to open its pages more often and to read more closely therein. The Bible can never be outgrown by man. It is the Book not of Death but of Life. As the river seen in prophet's vision issuing out of the sanctuary of God was a healing flood and a life-giving stream, upon the banks whereof grew trees with fruit for meat and with leaf for medicine,\* so the Bible sent forth from the Almighty brings healing and life whithersoever it cometh.

---

## APOCALYPSES OF MOSES.

BY PROFESSOR M. S. TERRY, S. T. D.,

Garrett Biblical Institute, Evanston, Ill.

---

Among the numerous revelations made to Moses, we find in Exodus 3 and 6, in connection with the divine call and commission of Israel's great leader, a two-fold apocalyptic word of Jahveh, which accords with the almost uniform habit of this style of revelation to repeat itself under different symbols, or from different points of view. The hypothesis of different authors is less probable and convincing than the view which maintains that these closely related passages are designed and essential features of the biblical revelation, and, like the repetition of Pharaoh's dreams, serve to enhance the certainty and importance of the things which they make known. The first of these revelations came to Moses in the desert, when he led his flocks among the solitary valleys of the Horeb mountains. The angel of Jahveh appeared to him under the impressive symbol of a flame of fire out of the midst of a bush, and though the bush kept burning it was not at all consumed.† Moses recognized it as a great and marvelous vision, and drew nigh to behold more clearly. Thereupon the word of God spoke to him out of the bush, and was as follows : (Exod. 3:4-22):

- 4, 5. Moses, Moses, draw not thou hither near,  
Pull off thy sandals from upon thy feet,  
For holy ground is the place where thou standest.
6. I am thy father's God,  
The God of Abraham, God of Isaac, and God of Jacob.
7. I've seen, I've seen my people's woe in Egypt,  
And heard their cry because of their oppressors,  
For I have known their pains.
8. And I go down to snatch them out of Egypt's hand,  
And bring from that land to a good broad land,  
Unto a land that flows with milk and honey,  
Unto the Canaanite's and Hittite's place,  
And of the Amorite, and Perizzite,  
The Hivite also and the Jebusite.

---

\* Ezek. 47:1-12.

† The meaning of this sign is best seen in the fact that the burning judgments of God never destroy anything that is pure and good, so that his people need never fear them. The oppressions of Egypt could not consume Israel; the wrath of Pharaoh cannot harm Moses; God's people are imperishable. And this thought is prominent in all subsequent revelations. God Almighty is a consuming fire. He burns what is perishable; but "the remnant according to the election of grace" are never to be consumed. The burnings of judgment only purify and make them more conspicuous and wonderful.